

# THE EAST AND WEST REVIEW

AN ANGLICAN OVERSEAS QUARTERLY

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THE CHURCH AND THE JEWS IN THE  
NEAR EAST

W. A. Curtis

BORNEO AND MALAYA

A. E. A. Sulston

AFRICAN UPSURGE

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INDIGENIZATION OF CHRISTIAN WORSHIP

J. R. Chandran

RECENT PUBLICATIONS

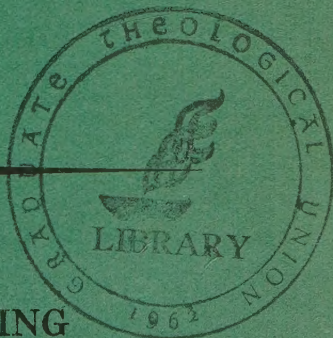
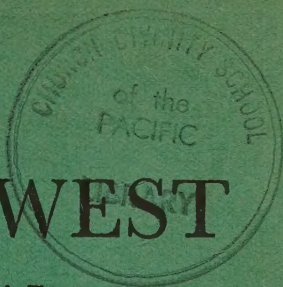
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Vol. XXII No. 1

JANUARY, 1956





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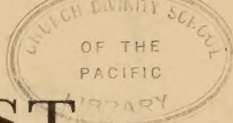
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The REVIEW is published quarterly, price 1s. net, by the S.P.C.K. The Annual Subscription (post free) is 4s. 6d. It can be obtained either from The Society for the Propagation of the Gospel, 15, Tufton Street, Westminster, S.W.1, from The Church Missionary Society, 6, Salisbury Square, E.C.4, from The Society for Promoting Christian Knowledge, Northumberland Avenue, W.C.2, or from The Church Information Board, Church House, Dean's Yard, Westminster, S.W.1.

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**CHURCH MISSIONARY SOCIETY**  
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# THE CHURCH AND THE JEWS IN THE NEAR EAST

By W. A. CURTIS\*

**N**O Christian would deny that the Christian religion is for all mankind, for every living person of whatever race or colour, but we need to be continually reminded of this fundamental truth of our faith. This is particularly so as regards the Jew, because of our reluctance to challenge him with the Christian Gospel. The reasons for this reluctance are many, two of which immediately come to mind.

Challenging the Jew with the Christian Gospel has always been difficult, and it is no easier today than in the centuries which have passed since the earthly days of Our Lord. It is difficult partly because the Jew already has a religion, and a good one, and to approach him one needs to be a little more prepared, one needs to have some knowledge of the Jewish faith of today and the history of the Jews during the past two thousand years, to know one's Old Testament well, and be able to explain how Christianity is a completion of the faith of Judaism. The difficulty also exists because the Jew is himself no easy person to meet on the religious level. An object of prejudice for so long he is sensitive of any criticism of his faith, and challenging the Jew with the Christian faith is after all just that—suggesting that his religion—good as it is—is not the whole truth, and that the whole truth can be found only in Christianity.

Also his forebears were chosen by God for the peculiar task of receiving the first part of God's revelation to man, and to prepare for the coming of that Man Who was to be the final revelation. Who was, in fact, God Himself. For this peculiar task the Jews were peculiarly endowed, and in some ways the Jews today are still a peculiar people. The extent and meaning of that peculiarity are matters of opinion, and differ according to one's views of the Old Testament and God's purposes in the world and His methods of working, while the question of what special part, if any, the Jew has in God's plan for spreading His Kingdom throughout the world is a much debated one.

If the first reason for our reluctance to challenge the Jew is the difficulty of making the challenge effectively, the second reason is surely the prejudice that has always existed against the Jews. Prejudice is difficult to combat because it is based on ignorance and is illogical, and it is a considerable factor in deterring many from accepting responsibility for this part of the mission field.

At the first meeting of the World Council of Churches at Amsterdam in 1948 the energetic representatives of Jewish Missions brought the question of Jewish evangelism before the Assembly, and the Assembly passed a resolution which recognised "the need for more detailed study by the W.C.C. of the many complex problems which exist in the field of relations between Christian and Jews".

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In preparation for the second meeting of the World Council of Churches at Evanston last year the International Missionary Council's Committee on the Christian Approach to the Jew published a book entitled "The Church and the Jewish People" having as its object also to bring home to Christians their continuing responsibility towards the Jewish people today.

Copies of the book were sent to most of the delegates who were at Evanston, and there was a great deal of lobbying by Jewish Missions representatives, so that when the main theme of the Assembly "Christ, the Hope of the World" was discussed it was proposed that a resolution on this should include a reference to the Jews and Israel. This was brought forward on strictly Biblical grounds and in the belief that the existence of the Jews today as a people is evidence of God at work in the world. But the discussion on this quickly developed into a confused debate with many who were taking part not knowing what was really happening. The Bishop in Jerusalem, particularly, was misrepresented about his contribution and when political considerations were brought in the debate got quite out of hand. Finally it was resolved by 195 votes to 150 to delete all reference to the Jews and Israel. As an American delegate said afterwards, "Here is a hot potato. Let's get rid of it."

Later the Assembly gave approval to a motion that the Central Committee of the Assembly be asked to undertake further study of the problems concerned with the Church and its attitude to the Jewish people. It is proposed to hold a Conference in Switzerland some time in 1956 to give further consideration to this whole question.

The Conference of the Anglican Communion at Minneapolis, which was held immediately before Evanston, made no reference to the Jew, but, the Church of England does play her part in this task of Jewish Missions.

In the outburst of missionary activity at the end of the eighteenth and beginning of the last century, the need to evangelize the Jew was not forgotten. Indeed "to the Jew first" was an oft-quoted text and mission work amongst the Jews enjoyed such prominence for a time that one wag relates that the favourite text of other missionary societies at the time was "Is not God also God of the Gentiles?". The work was supported entirely at first, and even today very largely, by the Evangelical part of the Church.

Church Missions to Jews, or the London Jews' Society as it was then called, was born in 1809 and was the accredited mission of the Church of England. In contrast to those early days of enthusiasm the mission is not nearly as well supported as it should be and only the destruction of its European stations at Warsaw, Hamburg and Bucharest during the last War, and being compelled to close the English Mission Hospital, Jerusalem, have enabled the mission to avoid having to curtail drastically its activities elsewhere. The closing of the Jerusalem Hospital due to the Jewish-Arab fighting, was a particularly sad blow as it was opened in 1848 and was the first mission hospital to be opened by an Anglican Missionary Society.

Owing to the difficulty in gaining support, which comes mainly as small contributions from a large number of parishes, the Mission



has had to maintain in the past a larger Home Staff in proportion to its size, but recently this staff has been considerably reduced. The extent of the fall in interest and support for Jewish missions is indicated by the fact that its present income is almost exactly what it was in the years before the War, which means a considerable decrease in the real value of the Society's income. This must mean a decrease in the number of those who have a concern for the Jew among the missionary minded in our Church. We may not think it as urgent to present the Gospel to the Jews as to others, we may fight shy of having anything to do with trying to convert them because of the difficulty of the task, but whatever the reason for neglecting this duty we are bound to admit that it is something we ought to do.

But a great deal of work is still being maintained and, during the past few years, more than maintained, not only in Israel where we have our largest staff of missionaries but also in Persia, Ethiopia, Cairo and Tunis, and of course here in our own country which now, next to America, Russia and Israel, has the fourth largest Jewish population in the world. In fact, during the outburst of missionary enthusiasm at the beginning of the last century, the first thought of those men and women who felt called of God to the particular task of converting the Jews was for the Jews in their midst, and Church Missions to Jews began as a Mission to the Jews of London. This work in London has continued ever since, and been extended to other cities, in charge of people who were specially trained, made special efforts, had special meetings, special study groups and services, and by these methods large numbers of Jews were contacted and many found their way to a knowledge of Jesus Christ as their Saviour. Such efforts were an addition to or independent of parish activities.

Of recent years except for a few parishes with very large Jewish population the independent and special effort has given way to the Parochial Approach, by which the Jew is approached through the normal parish ministrations and organizations. Requests come to C.M.J. for advice and for suitable literature, but one cannot assess from these how many parishes remember their responsibility towards their Jewish parishioners, especially as publishing details of any successes is often detrimental to future efforts.

With what reports it had available the Assembly of the World Council of Churches had this to say at Amsterdam.

"In spite of the universality of Our Lord's commission and of the fact that the first mission of the Church was to the Jewish people our churches have, with rare exceptions, failed to maintain that mission. Owing to this failure they must consider the responsibility for missions to the Jews as a normal part of parish work, especially in those countries where Jews are members of the general community."

During 1955 it was my privilege to visit four of our mission stations and at each I saw much for which to thank God, as well as ways in which the work could be extended if there were the recruits and the means to support them.

**Israel.**—In Israel I found two matters which were very much in the public mind, and both were of considerable concern to our missionaries. The first was the regulations concerning marriage. The ancient Churches

including the Roman Catholic and the Greek Orthodox, are recognized in Israel as religious communities and are thus able to conduct marriages for their members. Members of other churches, our own included, if they are Israeli citizens are faced with the choice of being married in a synagogue or arranging for the marriage to take place outside the country. Attempts have been made, so far without success, to gain recognition for the Anglican Community in Israel.

The second matter of great concern to our missionaries is the formation of an organization called the League to Combat Apostasy whose aim is to obstruct missionary work in every way possible and ultimately to get all missionaries out of the country. Pressure is being brought to bear in various ways on men and women who are known to be interested in the Christian faith, and those who are seen attending services or meetings, with the result that some have given up attending and those who continue to come find it increasingly difficult to keep their work or to find other employment.

The main effort of the League during the past years has been against Mission Schools. The parents of children who attend the schools have been approached and a certain number of the scholars have been withdrawn. Some Jews agree with the policy of the League, others are afraid to give offence because of the power the League wields in certain circles, but there are many Jews who not only disagree with the point of view the League stands for but are prepared to face any threats to make their lives less comfortable by continuing to send their children to Mission Schools.

One advantage of this special effort against Mission Schools has been a spate of articles in the newspapers which has resulted in a number of misconceptions being corrected. One oft repeated objection by the Jews is that Mission Schools bribe the children with free meals and clothes, etc., which is just not true, and parents have written to the newspapers to say this. Parents who send their children give rather as reasons for preferring Christian schools, the better discipline, the quieter atmosphere, more individual attention and a better teaching of European languages.

One criticism that the Jewish education authorities make is that insufficient lessons on Hebrew and in Hebrew are given. The Mission Schools themselves admit this, and an effort is being made to correct it.

In the past years or so there has been a hardening in the attitude of the Jews generally in Israel to missionary work, even among those Jews who have little or no connection with the synagogue, and this fits in with the formation of the League to Combat Apostasy, and what measure of success the League has been able to achieve.

This trend in the attitude of the Jews in Israel was also reflected in the recent General Election figures, when the newly elected Parliament showed an increase in the votes for the Herut Party, which gains much of its support from the Orthodox Jews and extreme nationalists. This increase was at the expense of all other parties, especially the Communists and Left Wing Labour.

Church Missions to Jews has been able to do a great deal in gaining and re-gaining Mission premises, though in each case it has meant a heavy



repair bill. In Jerusalem we are still denied the use of Christ Church and its Compound as a centre because it is in the Arab-held part of the city. Services had to be held in one of the rooms of the Mission House until a recent offer by the Christian Arabs of Jerusalem, most of whom have now left, of their Church of St. Paul's. This is near the boundary line between Jewish and Arab Jerusalem and had been badly damaged during the fighting. The Church has now been repaired, towards the cost of which the Israeli Government made a substantial contribution, and is used for regular services in English and Hebrew.

In Tel Aviv the Girls' High School building has been de-requisitioned and this has meant our missionaries leaving their very cramped living quarters, as well as being able to provide accommodation for about twenty boy boarders who attend the nearby Church of Scotland School. It is hoped to increase the number of boarders to forty when the present extensive repairs and alterations have been completed.

On Lydda, too, there has been an advance. When C.M.S. pulled out of Israel the C.M.S. Mission House was given to the Bishop in Jerusalem who offered it to C.M.J. When alternative accommodation had been found for the refugees who occupied the house it was repaired and redecorated, and now a small clinic has been established and the large Church Room is used regularly for week-day services.

The general economic situation in Israel shows considerable improvement though it is still very serious with imports four or five times the exports. When the Jews are less harassed and haunted by the great effort to keep the State of Israel in being they may lessen their opposition to the spreading of the Christian faith, but at present there is little sign of this, and what is done there has to be done with tact and caution.

**Egypt.**—Seeing Egypt for the first time after a number of years the first impression is certainly one of great improvement. In the short time the new regime has been in power a great deal has been done. There are grass plots with seats and flower beds, old unsightly and unhealthy buildings have been demolished, new buildings are going up in their places, and parks have been laid out where children can play without danger.

This is in contrast to the days of the monarchy when, for example, the day after he ran into a traffic island King Farouk ordered the removal of all traffic islands in the city, making the crossing of Cairo streets even more of a dangerous venture. One of the first acts of the present regime was to restore these islands.

All these improvements were a very welcome sight, but what of the other things and more important things—education, health, welfare? As regards these things the new regime is facing a formidable task. The country has been full of intrigue and corruption, the vast majority of Egyptians can neither read nor write, great wealth and abject poverty live cheek by jowl, there is an almost complete absence of civil responsibility, and a number of virulent diseases are rife and prevalent among the peasants whose standard of living is very low and who are ignorant of the most elementary hygiene in the villages. All these things constitute a long and arduous effort on the part of the Government but a start has been made.

The Government points to the great popularity of Colonel Nasser, to the gift of a piece of land to each peasant, to the increasing interest in education and health services, and say that a military government with dictatorial powers is essential in the circumstances to give the necessary drive to the efforts being made in the gigantic task of raising the standard of living.

There are, of course, criticisms that the government is a dictatorship with its motto "Unity, Work and Discipline", that there are too many ruthless prison sentences, that hatred of the State of Israel makes for anti-semitism, and that there is still a censorship.

Emmanuel Church near the Jewish Quarter in the centre of Cairo and the English Mission College in Qubba Palace, one of the modern suburbs of Cairo, are the two centres of evangelism amongst the Jews. The Education Act of 1948 is still in force which, in effect, lays down that only the children of Christian parents can attend the College. If the children of Jews or Moslems were to attend provision would have to be made for such children to be taught their respective faiths on the College premises.

But in addition to giving the children a first-class education a great deal is done among the nominal and lukewarm Christians, and further to justify the College retaining the word "Mission" in its title there is the evangelistic work done by all members of the College staff, and by some of the Egyptian staff, outside school hours through meetings and classes and the visiting of families and individuals. The Bishop in Egypt described the English Mission College, with its eight hundred scholars, as one of the most effective pieces of witness in the whole of the diocese.

**Tunis.**—Tunis, like Egypt, has had a recent political upheaval and is predominantly Moslem, but the countries differ in many ways more than they are similar. Tunis is more European in appearance, French taking an equal place with Arabic, and Tunis has been well governed for nearly 100 years. It is the most contented of all Arab states though recently even the Tunisians have felt the rising tide of nationalism and have been agitating for a greater say in the running of their own country. The recent agreement by which the Tunisians will run their own country, except that France will retain control of the Army, Foreign Policy and Defence, seems to please all except the extremists, though the French residents are a little apprehensive of their own future.

For the Mission the question is whether the Tunisians when they take over their own powers will allow the same freedom for missionary work as the French authorities have done. Egypt, also a predominantly Moslem country, has permitted missionary work to continue but did pass the Education Act in 1948 which was really an attempt to safeguard Moslem children.

This proposed handing over of internal government to the Tunisians has had another effect which is of vital concern to our Mission. There have been Jews in Tunis since the second century and they have lived happily with the Arabs in the towns and in the country. Nearly all speak Arabic and their mode of living, apart from their religion, is indistinguishable from their Arab fellow-countrymen. In recent years,



when there has been so much bitterness and animosity amongst the Arabs of the Middle East against the Jews, this feeling has been considerably less in Tunisia than in any other country. Now, however, the Jews are wondering what will happen when an Arab government takes over, and as a precautionary measure Jews are leaving the villages for the towns and leaving the towns for Israel. Large numbers have already left and others are waiting to go, so that the Jewish population of about 80,000 is decreasing. However, Archdeacon Dunbar, the Head of the C.M.J. Mission in Tunis, says that the number of Jews leaving for Israel is small compared with the total Jewish population of Tunisia so it will in no way reduce the work of, or need for, our Mission, as there are still many more Jews in Tunis than we can hope to contact.

Tunisia became a French Protectorate in 1881, but Church Missions to Jews began there long before that, being the first Mission in modern times to bring the Gospel again to Tunis. The first missionaries arrived in 1829, and after some interruptions the work has gone on continuously since 1860.

In addition to a Boys' School and Girls' School, with two hundred and fifty scholars, all but seven being Jewish, there is St. George's Church with the Mission House and Bible Shop next door. St. George's Church also serves the English speaking people in Tunis and Archdeacon Dunbar is honorary British Chaplain.

In the Schools at Tunis, as at Tel Aviv and Cairo, the Jewish parents appreciate the firm discipline of a Christian school, a discipline exercised with true Christian love, which enables friendliness to be established without any loss of status or authority.

There are no restrictions on the sale of Bibles or Christian literature, and the problem in Tunis as a rule is not to get people to buy or accept a Bible but to get them to read the copy they already have.

**Ethiopia.**—The one Mission centre of Church Missions to Jews which is different from all the others is in Ethiopia. Normally Jewish Missions mean going to a people who are, generally, at least our equal in education and culture, but in Ethiopia this is certainly not so.

The mountainous nature of the country has been largely responsible for the Ethiopians remaining isolated and almost unaffected by the countries around, and life in the small villages where over ninety per cent of the population live is much the same today as it was 2,000 or even 2,500 years ago. Safe in their mountain villages they have retained their customs and traditions almost unchanged as century after century passed by.

The early history of the ancient Kingdom of Ethiopia is shrouded in mystery. Tradition claims that the ruling family is descended from King Solomon and the Queen of Sheba, and that about that time a number of Jewish noblemen went to Ethiopia and settled there. The 25,000 Felashas who live in the northern part of Ethiopia claim that they are descended from these Jewish noblemen, and it is certain that the religion they practise dates from about the time of King Solomon, as they know nothing of the Judaism of even the time of Our Lord, but worship God according to the ancient Law of Moses without the additions of later feasts and festivals.

It is also believed that the Ethiopians themselves are of Semitic stock, and they are quite unlike the other inhabitants of Central Africa, while the Amharic language bears a resemblance to Hebrew and Arabic.

Although the first visit of a C.M.J. missionary to Ethiopia was in 1854, and a mission centre established in 1860, the work was frequently interrupted and it was not until 1936 that missionaries were able to take up residence again at Djenda, the old mission centre, only to be expelled once more in 1939.

The present work was begun in 1947 and a new centre Dabat was chosen as a site for the new mission compound, being near the centre of the area in which the Felashas live. Establishing a centre means digging the wells and arranging to transport the necessary materials before erecting the various buildings needed, followed by the task of making the compound as self-supporting as possible.

Three hours from the nearest European and one-and-a-half-days from the nearest town, means an isolation which has the advantage of no distractions, but also creates a need to exercise greater care against preoccupation. In such circumstances missionaries are also especially tempted to ignore the need for regular relaxation and recreation, a temptation which is all the stronger because missionaries in such places have such a high standard of devotion to duty. With no opportunities to get away it is easy, in the face of so much work to be done, to take less and less time free of missionary activities.

Work in these isolated outposts of the mission field is difficult but like patrols in an advancing army, missionary work must have its outposts if it is to go forward, and such people should have a special remembering in prayer.

The work at Dabat has three main activities. The first is the clinic which, like the font in a church, is approximately situated near the entrance. Here people come, sometimes after walking many miles, for attention to their physical ills and there is accommodation for a small number of in patients. The second is the school with nearly forty boys and a few girls and, because of the distance from which they come, all scholars are boarders. The third is the Bible School which is a course of general education and Bible Study for adults, and the last course which ended recently was attended by nineteen men and lasted six months.

The State Church of Ethiopia is Coptic and about a third of the population are Coptic Christians, while another third are Moslems. The Government has ruled that areas where Christians are in a majority shall be called Church Areas, and in these areas missions must confine their activities to inside their own mission premises. Unfortunately the Felashas live mostly in Church Areas and our missionaries at Dabat are not allowed to do any evangelistic work outside the Mission Compound.

As C.M.J. is permitted to work in Ethiopia on condition that all converts are baptized into the State Church, and the work is among the Felashas who are not Christians, C.M.J. has felt that this situation should not apply and has made repeated applications for this restriction to be cancelled.

Permission has also been sought to open a second mission centre



and recently this second permit has been granted, which means that the second mission centre should be established before the end of the year.

In a country where the population is very largely illiterate and a great effort is being made to raise the standard of the people, especially as regards health and education, it is not easy to find the necessary administrative staff. Because of new and close contacts with other countries, increased by frequent air services to and in the country, the need for currency regulations, passports, visas, etc., have all meant an administration which Ethiopia has not yet had time to build up. It is the same problem as in Cairo, though to a much greater degree, but without the bribery and corruption which has blighted Egypt for so long.

There is a tendency therefore for visas and permits of all kinds to be delayed considerably, not because the authorities are antagonistic or even uninterested, but through sheer lack of the necessary administrative staff.

The story of missionary work in Ethiopia has not always been a happy one, with missionaries sometimes paying insufficient attention to the traditions and loyalties of the Ethiopian people, but the present Government while guarding against anything that might alter the best in Ethiopian culture and tradition is anxious to co-operate with missions working in the country.

A recent example of the Government's tolerance concerned the Roman Catholic missionaries who moved into Ethiopia, then called Abyssinia, in the wake of the invading Italian forces and after seeing all other missions expelled extended their own activities. When the Ethiopians regained control of their country they allowed all Roman Catholic missionary work which existed in 1936 to continue, and closed down only that work which had been established since that year.

C.M.J. has two small clinics in Morocco and one other mission station in Teheran, where at the Church of the Illumination of the Holy Spirit and in the Boys' School and Girls' School the Gospel is preached in happy co-operation with other Persian Christians. There is very little anti-semitism in Persia and C.M.J. is fortunate in that the Head of the Mission the Rev. Jollynoos Hakim, is a Persian Jew. The various Christian churches work closely together and are watching with great interest the moves in India towards unity.

Thus the Jew here in England and in countries overseas is being challenged with the Christian Gospel and if the challenge is not as frequent or as effective as it should be, it is being made. It is no easy task and support of such work is not popular, but we can thank God that each year Jewish men and women are finding their way to faith in Jesus Christ and being added to the Church.

# BORNEO and MALAYA

## Some impressions

by A. E. A. SULSTON\*

**I**N Malaya as in Sarawak and North Borneo the rapid growth of the tropical jungle is matched by the proliferation of the human species. Viewed from the air the larger towns are visibly spilling out over the surrounding green of field and forest dissecting it with roads, blotching it with the red, yellow and grey of human habitation. The untamed jungle is steadily being pressed back to the mountains as land is cleared and brought under cultivation. Moving about the streets and lanes of the towns one feels the pulsation of new and vigorous life, and detects the emergence of new ideas.

### *Political Background*

Little can be said of the political situation in Sarawak, Brunei and North Borneo. Although the threat of Communism is ever present there is scanty indication, at the moment, of trouble brewing. In fact these three territories apparently exist in a state of Paradisiac calm and serenity. There are practically no labour troubles. Singapore and the Malay Peninsula present quite another pattern. The "Emergency," as it is euphemistically called, is less acute than it was—at least on the surface. Some would say that military action has merely driven Communism underground and that the so-called "white" areas have a crimson lining. There are other signs of instability as for example the repeated labour disputes in Singapore which are undoubtedly fomented by Communists. Furthermore the demand now being made by Mr. Marshall for the independence of Singapore may have grave results. If confidence is shaken the commercial prosperity of Singapore is likely to be undermined. In the Federation, elections were held on July 27th for the first time on a widely democratic basis and the lead of Mr. Marshall is already being followed. One of the most ominous factors in the situation is that the vast majority of educated Chinese in Malaya, not having claimed citizenship, are effectually disfranchised. The parliamentary representatives in the Federation therefore stand for Malays, the majority of whom are ill educated and unprogressive, rather than for the numerous Chinese (in a majority in Selangor state) who are economically well advanced and, generally speaking, far better educated. Such a situation naturally gives rise to unquiet surmising. Many Europeans have spoken with foreboding of the future and it is not surprising that some are beginning to wonder whether, within the foreseeable future, they will be forced out of the country carrying with them their business interests. It is as well to recognize that any plans which may be contemplated must be made on the basis of faith and hope rather than on the assurance of a settled future.

Despite the unsettled conditions in Singapore and the Malay peninsula there is a far greater harmony among the races than one would have supposed to be possible, whilst in Borneo the races mix freely, with practically no perceptible friction. Recollecting the embittered race

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relations of South Africa one enters the Cathedrals of Singapore and Kuching almost with a sense of awe, for there, as in many another church, people of the most diverse ancestry mingle naturally and easily. Chinese cheongsam and Indian sari are seen side by side with European dresses whose owners may be English, Indian, Dayak or Chinese. The men, whatever their race, are for the most part drably western. Undoubtedly there exists some social discrimination—the Swimming Clubs of Singapore and of Ipoh in Malaya and of Miri in Sarawak are for example exclusively European but, for the most part, there is an absence of social barriers. "I never think of my business colleagues or employees as Chinese or Indian or European," said a Scots engineer employed in Singapore, "they are just people to me." The contentment at Seria, in the tiny Muslim state of Brunei (Borneo), is quite remarkable. From the jungle the Shell Oil Company and its associated companies have there carved a domain of their own dominated by the "rigs" of the oil wells, brilliant with all the accessories of industrial civilization. Seria in spirit and in outward expression is alien to the rest of Brunei and indeed to Sarawak. But it draws to itself men and women of all races. English and Dutch, Chinese and Indian, Land and Sea Dayak, mingle happily on the streets and in the bazaar. Here are to be found many old boys of St. Thomas's School, Kuching, occupying positions of responsibility, as well as Christians from humble Dayak churches up country, living in the labour lines.

Speaking of the almost complete absence of labour disputes at Seria a highly-placed official paid a high tribute to the work of Christian missions. "They have," he said, "fostered courtesy, industry and the ability to co-operate with one another and with authority. I attribute much of the smoothness of our administrative machinery to the influence of the missions." It ought also to be remembered that the Shell Company has an enlightened attitude to its employees. Although the senior staff of the oil fields, numbering four hundred, are mainly "expatriates", that is to say English, Dutch or Australian, and although the subordinate posts are held almost entirely by Asian "regional staff" numbering twelve hundred, there is no artificial barrier to advancement from the junior to the senior posts. Qualifications and personal ability are the criteria for promotion, not the colour of a man's skin. The 5,000 labour staff are all Asian.

### *The Schools.*

The Anglican Church may justly claim that it has fostered goodwill and fellowship between the races in Malaya and Borneo. It has done this primarily in its Churches, steadfastly teaching that all men are brothers and binding Christians together in a worshipping community. Secondly, through its numerous schools it has extended its pacific influence to countless thousands who do not yet acknowledge Christ as their Saviour and King. These schools range from meagrely equipped village schools hidden in the Sarawak jungle, with a single teacher who must cope with children of all ages, to large secondary schools in Kuching and Singapore. Descriptive comments on the principal schools visited by the writer may be of interest.

In Sarawak the two leading schools are St. Thomas's for boys and St. Mary's for girls, both situated in the spacious and beautifully laid out compound at Kuching in which the Cathedral stands. They provide primary and secondary education, leading to University entrance, for 1,000 boys and 680 girls. The schools have staffs of thirty-three, and twenty-four respectively. From these two schools boys and girls have gone out to take up responsible and leading positions throughout Sarawak, Brunei and North Borneo. The great majority of the pupils have been, and still are, Chinese but it is the policy of the diocese to increase the number of Dayak pupils. It is a far cry from the days of Bishop Mounsey when the Dayaks at St. Thomas's had to be packed off to St. Luke's School (then at Sabu) owing to persistent racial feuds.

In passing it may be remarked that sometimes a young Chinese educated at St. Thomas's will arrange for his fiancée to be educated at St. Mary's School, accepting personal responsibility for payment of the fees. Such a man appreciates the value of the balanced education which the best Anglican schools afford. The Christian influence of these two institutions, both direct and indirect, has undoubtedly been powerful, particularly among the Chinese.

At Simanggang and Betong missions, both in Sarawak, and at the many outstations (some with primary schools) which are connected with those centres the work is almost exclusively among Dayaks though there are Chinese pupils in the schools. At St. Luke's, Simanggang, with its 290 pupils and eight staff, much emphasis is laid on practical work. Since the war the boys, under the indefatigable direction of a great S.P.G. veteran, Archdeacon Stonton, have themselves built a large assembly hall, several classrooms and other buildings, have levelled the ground for three new dormitories and teachers' houses and have made their own desks. They have also decorated the spacious church with carved and painted motifs in traditional Dayak style and are in process of carving and painting panels for their new assembly hall. St. Augustine's School, Betong (280 pupils, ten staff) which draws its pupils from the richest of the Dayak long houses, tends to concentrate on academic attainment. Creditably high standards have been reached and are being maintained. The boys at St. Augustine's have their own gardens and a beginning has been made on a nursery garden in which improved strains of rubber and fruit trees are being tested.

At Miri (not far from Lutong where the Shell Company has a refinery) is situated the Anglican mission of St. Columba. Plans are in hand for the extension of the school. New classrooms are needed to accommodate the hordes of children clamouring for education. In particular it is hoped to bring the school up to date by the addition of a science block and of supplementary secondary classes. The estimated cost is £10,200. In all probability the greatest difficulty will be the recruitment of staff for science, but there is a chance of obtaining teachers from India. There are 460 pupils on the rolls at present and the staff numbers 13.

In British North Borneo the principal Anglican Schools are at the capital, Jesselton and at Sandakan. All Saints School has recently moved from the ramshackle school buildings at Jesselton to a fine new site on the Likas plains, four miles along the coast from the town. There



its splendid new buildings in brick and concrete gleam white under the tropical sun, set off by palm trees fringing the sea shore. The pupils in the primary and secondary schools number 377 and the staff 13. As this article is being written a boarding house is being added to the two parallel blocks of airy classrooms and should soon be ready for occupation. In Jesselton itself, perched on a hilltop near the Church, St. Agnes' Primary School for girls with a roll of 280 pupils and a staff of nine continues valuable work. Within fifteen years it must move to another site as the hill has been given to Government in exchange for the Likas plains site. At Sandakan a covey of wooden buildings surrounds the stone-built mother church, re-roofed and fully restored after the devastation of the war years. These buildings house St. Monica's primary school for girls (150 pupils approximately and six staff) which continues its excellent work under the firm direction of two Anglican religious, and, at the other end of the compound, St. Michael's primary and secondary school which has approximately 350 pupils and a staff of 11. This school has made remarkable progress since the war.

It should be noted, in passing, that all the schools mentioned above have boarding houses for some of their pupils. The remainder are day-pupils.

Mr. E. W. Woodhead, County Education Officer to the Kent Education Committee, at the request of the Colonial Office, conducted a survey of education in Sarawak and in N. Borneo during 1954. His two lengthy reports are under consideration by the Governments of the two colonies. It is too early to estimate what the results will be though the reports have been favourably received. It is generally believed that in Sarawak grants of 50 per cent. towards the capital cost of schools sponsored by Christian bodies will be approved. Hitherto the Government has been unable to provide capital grants. It is also hoped that assistance with teachers' salaries will be on a more liberal scale and that anomalies will be ironed out. On the other hand the Bishop of Borneo and his diocesan staff are much concerned by the initial reactions of the Government of North Borneo to the report. A voluminous memorandum has been addressed by the Bishop to the Director of Education about the Council Paper No. 11 of 1955 "Educational Policy and Finance". Hitherto 50 per cent. capital grants have been voted for schools in North Borneo. Assistance with salaries has also been provided but it has been inadequate. By the time this article appears in print the two Governments will probably have decided their policy. It is much to be hoped that on the basis of the Woodhead recommendations the decisions reached will enable not only the Anglican schools but also those of other Christian bodies to continue with greater efficiency and less anxiety the excellent work carried on over a period of many years. Mr. Woodhead refers to the 38 primary and six secondary schools run under Anglican auspices in Sarawak as follows:—

"Some are very poor owing to indifferent buildings and untrained staff. Some of the primary schools reach a good standard but in rural areas there is considerable wastage. Some of the secondary education provided is surprisingly good in view of difficulties of staffing and accommodation and there are indications, as at St. Mary's Girls' School, Kuching, of a desire to broaden the curriculum."

He also comments on the Anglican work in North Borneo. The Anglicans

“have some primary schools work at Jesselton and Sandakan of which they can be proud. Their buildings are generally good with a few exceptions of which they are fully aware. Serious attempts are being made to improve staffing, especially important for the secondary stage. This anxiety is particularly evident in relation to the All Saints' School, Jesselton, whose new buildings are already having a noticeable effect. In Tawau the Australian C.M.S. is co-operating by the provision of two graduates, although the future function of this school is at present rather uncertain. The school at Kudat is so confused in purpose, in age groups and in staffing that the Mission would do well to consider whether it is worth what it costs. In spite of these criticisms and of the difficulties of staffing, the Anglican Mission can make a valuable contribution to primary education and a most important contribution to secondary.”

The weakness of much Anglican education both in Sarawak and North Borneo is the lack of trained teachers. Conversely it is reassuring to know that the teaching staff in the schools is to a very large extent Christian. Non-Christian teachers are mainly brought in to teach such subjects as Mandarin or Physics. It is clear that the most important task confronting the diocese is to train its teachers or to find trained teachers. A strat has been made. The Batu Lintang Training Centre run by Government in Sarawak is now turning out teachers for primary schools and some of these are Christian. Trainees have also been sent to Singapore and Australia. So far it has not been possible for Christian bodies to make use of Kent College, the Government teacher training college in North Borneo. This at present specializes in producing teachers for Government primary schools, mainly up country, which use the vernacular as the medium of instruction.

It is not easy to assess the effectiveness of the Anglican Schools in Borneo as a bulwark of the Church. The influence of a school staffed by Christian teachers must in the long run produce good results in character, tone and outlook. The prestige given to a Christian body by its educational establishments must be borne in mind. The Church also has a duty to provide Christian education for the children of Christian homes. On the other hand it does not appear that at the present time the schools themselves are the cradles of individual conversion on a large scale. The evidence points to the boarding house as the home of the close-knit Christian community which is the matrix of deep conversion. It is obvious that the diocese must continue its schools. With improvements and an increase in staffs, the schools may become the spearhead of a powerful evangelistic advance. Meanwhile it is to the boarding house that one looks for immediate and decisive results.

As in Borneo, so in Malaya the Church has done much for education. The Anglican schools in Singapore and the Federated States of Malaya do not depend to any great degree upon the diocesan revenues. Fees and Government grants-in-aid are sufficient to cover most of the running costs. But these schools have been founded by the generosity of Christian



people (aided by Government grants) and they are intimately bound up with the life of the diocese. They are deservedly its pride and joy. In Singapore there are St. Andrew's School (which is about to extend its buildings), with its enrolment of over 1,600 boys and a large and well qualified staff, St. Margaret's School (450 pupils, 18 staff) and St. Hilda's School (900 pupils and 25 staff approximately) both for girls, and also the flourishing school attached to Christ Church, the Tamil Church, which is adding two large wings to its central block. In these schools Chinese and Indian boys and girls, with a sprinkling of Europeans are being brought up in an atmosphere of faith and worship. They are fed by the four Kindergarten schools in various parts of the city. At Kuala Lumpur, also, the long established St. Mary's School (626 pupils, 22 staff) and the newer Pudu English School (900 pupils, 29 staff) in their serene and lovely settings are doing far more than they probably realize for the well being of girls in Malaya. On the outskirts of Kuala Lumpur St. Gabriel's School for boys has made a worthy beginning in an attractive building. The existing block of classrooms which provides accommodation for a roll of 930 pupils (25 staff) is only the nucleus of a huge school which is projected. But development cannot be contemplated until the existing school is free from debt. Those concerned are struggling under a heavy load, and the progress already made is greatly to their credit. Other schools at Kuala Lumpur cater less ambitiously for Chinese and Indians who are taught in the vernacular. They are less well provided with buildings but their staffs appear to be adequate. At Butterworth there is a fine and vigorous Anglican school for boys with 700 pupils and a staff of 21. Unfortunately there is no resident parish priest which means that the lay Headmaster is seriously handicapped on the spiritual and evangelistic side of his work. At Ipoh, where the diocese has lost a secondary school founded by the Rev. Graham White, a new and encouraging start has been made by Archdeacon Dumper who has opened an inter-racial kindergarten school in the recently-built church hall.

In the paragraphs dealing with education in the diocese of Borneo this article has referred to the financial stringency confronting many of the schools and to the inadequacy of trained staff. The Diocese of Singapore is obviously far better off in both respects. Malaya is a wealthier country than Borneo and facilities for the training of teachers are much greater. It is, therefore, easier in Malaya to reach high academic standards than in Borneo. One of the most encouraging developments in Malaya is the natural and healthy growth of Christian congregations from the main Anglican schools. At St. Andrew's School in Singapore for example, a well attended parish communion is held every Sunday which brings together a large number of adults as well as pupils at the school. It will be necessary before long to build a church for the growing congregation. At St. Hilda's School, also in Singapore, a parish church has been in existence for a number of years, the direct product of evangelistic effort within the school itself. There are the beginnings of Christian congregations at the Pudu English school at Kuala Lumpur and at St. Gabriel's Boys' School outside the town. Converts at St. Mary's School, Kuala Lumpur, find their spiritual home at St. Mary's Church whilst those from St. Margaret's School in Singapore find theirs at St. Andrew's

Cathedral. Undoubtedly the diocese of Singapore is reaping the benefits of prolonged Christian education.

Finally reference must be made to what, in its way, is probably the most perfect educational establishment in the two dioceses of Singapore and Borneo—the St. Nicholas' Home and School for the Blind at Penang. This institution (originally situated in Malacca) is an offshoot of St Andrew's Mission Hospital, Singapore. Generous gifts from a wide range of sources inside and outside the country, have made possible the provision of excellent buildings in an enchanting garden setting, whilst adequate grants and regular contributions ensure a staff which is exactly matched to needs. This is not to say that all is easy. The smooth running of the institution which (with a staff of nine) provides for fifty blind boys and girls, is only possible because of the ceaseless exertions of a competent managing committee. It should be remembered that it costs far more to train and educate a blind child than a sighted one.

Plans for extension have been carefully worked out. Some of the new buildings are already in use and money is in hand for the remainder. A large sum has still to be raised before work can be begun on a permanent chapel which will be worthy of the rest of the institution.

### *The Chinese*

Malaya and Borneo are the home of extensive Chinese communities. Practising polygamy and concubinage and multiplying at a rate half as fast again as any other race, the Chinese in Borneo and Malay are the great commercial class. Generally speaking they are, with the Europeans, the most prosperous of the racial groups.

Particularly in Singapore, Kuala Lumpur and Kuching they are becoming increasingly Westernized. Many of them use English in their own homes as well as socially and in business. Some cannot write Chinese or even speak a Chinese dialect with any degree of fluency.

They have at heart, whether as yet they recognize it or not, a great spiritual hunger. The writer visited a number of Chinese temples both in Borneo and Malaya. Their squalor and neglect told, more clearly than words, of the decay of the debased Ta-oism and Buddhism to which the Chinese nominally adhere. So far as the average town dwelling Chinese has religion it is merely a matter of the casual joss-stick and, much more important and deeply felt, the cult of the ancestors.

The Chinese who are acquiring education are increasingly looking to the many Christian bodies to supply their needs. Under the vigorous leadership of Archdeacon Woods at St. Andrew's Cathedral, Singapore, souls are being continually added to the Church. The catechumenate classes run continually, year in year out. As enquirers appear they are drafted in and most of them stay the course. If they have been regular in worship and in receiving instruction they are eventually baptized and finally prepared for confirmation.

The less well-educated are also open to Christian teaching. In a "down town" district of Singapore lives the Rev. Abraham Daniels, an Indian priest, with his Chinese wife. Between them they are able to speak Hokkien, Cantonese, Tamil, Malay and English. The typical Chinese "shop house" in which they live is everything rolled into one.



The "shop" headquarters of "Our Saviour's Mission" launched by the diocese as recently as 1952, serves as Church, clinic, club-room, classroom and parish hall. The diminutive living quarters—a couple of small rooms—are tucked away behind. Already the congregation and its ancillary groups are too large for the premises. A site, just over an acre in size, has now been purchased and on it will be built, at a cost of over £12,500 a dual purpose Church Hall, Classrooms, clinic and a vicarage. Many races will use it but Chinese of the poorer class will predominate.

The Chinese are also coming into the Church in Kuching. Attendances at Communion in the Cathedral there during the week ending June 15th totalled, 4,144. Of that number 2,628 made their communion. At the services the Chinese were the largest element. It must be remembered that the week in question was the Centenary week, and that groups of Anglicans had come to Kuching from all over the diocese of Borneo. The planks of the Northern and Southern walls of the wooden Cathedral had wisely been pulled down before the week began, and two temporary aisles had been added under pent roofs, but even so the accommodation proved inadequate. Festal Evensong on June 12th was preceded by a huge procession of many thousands above whom, as they walked through the streets of Kuching in pouring rain, floated a hundred banners specially made for the occasion. Evensong was to have been held on the site of the new Cathedral but the inclement weather prevented this and thousands were unable to enter the old Cathedral for the service. Admittedly this multitude of worshippers was unusual, gathered together for a very special occasion, but the writer attended many services before and after the week in question, and can testify to the regularity in worship of the Kuching congregation, and of their solidarity under the careful guidance of the Provost, the Very Rev. L. R. Wilson. Predominantly Asian the congregation includes a number of Dayaks and a great preponderance of Chinese.

The days of the old wooden Cathedral, over a century old, are numbered, though some of its timbers will continue their usefulness in another Church. Cheek by jowl with it the new cathedral of ferro-concrete is steadily rising and should be ready for consecration after Easter 1956. £50,000, the total amount of money required for the building, has now been given or promised, a very large part of it having been subscribed by Asian Christians throughout the diocese. Approximately £2,000 is still needed to complete the £3,750 which must be expended on a new organ and pews.

It may be said without any fear of contradiction that at Singapore and Kuching, Kuala Lumpur, Ipoh and Jesselton and elsewhere many more Chinese could be made members of the Church if only the existing clergy and missionaries were set free, by the provision of extra workers, from some of the burdens they carry. In particular, European evangelists are still needed and, provided they are prepared to allow Asians rightful leadership as they grow in capacity, their continued presence will be welcome. In theory the indigenous congregations should be the missionary agencies but in practice it is doubtful whether the Chinese as a whole are yet capable of this to any appreciable degree. Certainly in

Singapore and in other parts of Malaya those churches which serve mainly Chinese congregations are inclined to become cliques. Like many of the Indian congregations they tend to "keep themselves to themselves". They have loyalty and zeal but appear sometimes to lack the impulse to go out to their respective communities. It is significant that the recognition of evangelistic duty and opportunity is most keenly shown in mixed congregations where Chinese, Indian and English worship together and where the priest in charge is either a European with missionary enthusiasm, as at Ipoh, at St. Andrew's Cathedral, Singapore and at St. Thomas's Cathedral, Kuching or alternatively is a Chinese with Western education as at Kuala Lumpur.

Much has been written about the "New Villages" in Malaya. There, behind the wire, Chinese farmers and market-gardeners wait for the "Emergency" to pass. Most of them are not particularly pleased with their circumstances. Herded together among rubber plantations they have in many of the settlements no more than a strip of vegetable garden. Many of them, therefore, have to tap rubber or work in tin mines when they would prefer to farm. Others, more fortunately placed, as at Sungei Buloh in Selangor, have farmland around them and are able to pass freely through the wire to their fields. Villages such as these will probably continue after the emergency but others will break up immediately there is liberty to move. Unhappily, malcontents are being added to some of the settlements. These are squatters who have to be evicted from the wooden, palm-roofed shacks they have put up during and since the world war, on municipal land, on the outskirts of the rapidly expanding towns. In such cases \$100 is given by Government. But as the squatter must pay \$68 for his site in one of the new villages and \$10 or \$15 other charges, he does not feel particularly well treated for it will cost him up to \$500 to build his new house, however humble. Of such material bandits are manufactured.

Groups of Christians, including Anglicans, are working in some of the new villages. They find the old superstitions more firmly rooted there than among the town-dwelling Chinese and these are a serious obstacle to progress. Stronger and more dangerous is the Communist influence. In some settlements, particularly where the school, run by a Chinese council elected by the villagers, is riddled with Communist doctrine, opposition to Christianity is increasing. There have been cases of intimidation, by Communists, of Christians and of enquirers. Many who would otherwise come forward for baptism are deterred for fear of reprisals. Happy is the village which has a Christian school—but there are not enough to go round.

In spite of much suspicion and hostility the Gospel is winning converts. At Jingan, for example, there are forty after about three-and-a-half years' work done by a team of missionaries, supported by the Church Missionary Society. The C.M.S. and the Overseas Missionary Fellowship (formerly known as the China Inland Mission), which includes teams of Anglican missionaries, have well-established work in many of the new villages. Recently the Society for the Propagation of the Gospel has sent out the Rev. F. D. E. Burne (formerly a missionary in China) to work at Sungei Buloh with two C.M.S. medical missionaries. The development



of this partnership will be watched with interest. In addition, from the beginning of 1956, the S.P.G. will accept full responsibility for the Rev. T. Oliver who has hitherto been the parish priest of Seremban. Mr. Oliver will concentrate on language study for six months and it is expected that in June of 1956 he will settle in a new village not far from Seremban and develop work which he has already initiated on a small scale.

The teams of missionaries in the new villages undertake teaching, medical and social work which is closely integrated with their directly evangelistic activities. They live under conditions of great simplicity, not to say discomfort, thus sharing as closely as they can the daily life of those whom they seek to serve and draw into the Church.

Borneo has no barbed wire—or at least no “new villages”—but the Chinese schools, run by local committees, are much the same as in Malaya. This is how His Excellency Sir Anthony Abell, Governor of Sarawak, spoke on 13th June, 1955, to the first meeting of the Borneo Diocesan Council held under the new Constitution:—

“Out of our Sarawak school population of 49,000 in 1953 no fewer than 30,000 were attending Chinese schools where virtually no religious instruction is given. Here we have the vacuum into which Communism is being avidly sucked. The other day I visited the Chinese schools in the Rajang delta and I was very struck by the difference between the schools run under the traditional Chinese system and those which have a mission background. In the first there was discernible in some cases something furtive and deadening, in the other a Summer morning smile which gave instant pleasure and a lift of the heart. In some of these schools the mission influence was very slight indeed—confined perhaps to a helping hand in obtaining suitable teachers—but Christ had got there first and His Presence was unmistakable.”

Such a forthright statement helps to explain why the Society for the Propagation of the Gospel would dearly love to increase the considerable help it gives to the Diocese of Borneo. The thirty-eight primary and six secondary schools run under Anglican auspices in Sarawak and the smaller number maintained in North Borneo can scarcely be said to represent an adequate response to the challenge of the present day.

### *The Malays*

Little can be said in this article about the Malays. They are Muslim to a man. Their closely knit communities, both in Malaya and Borneo, are reinforced and barricaded against the influence of the Gospel by their rigidly held Islamic faith. They are in present circumstances beyond our reach. The S.P.G. has, however, in the field a missionary whose principal task is the study of Islam in its Malay setting and the cultivation of appropriate contacts with individual Malays. It is highly improbable that there will be any direct results for a long time to come. Some observers believe that the Malay community will eventually open its heart to the Gospel and when that day comes the unobtrusive and patient work which has been taken in hand should bring in a harvest.

*Dayak and Dusun*

The political administration of North Borneo is quite separate from that of Brunei and of Sarawak. The problems confronting the diocese are also different. In Sarawak the great difficulty is to keep pace with the continuous expansion of the work and to ensure its adequate consolidation as fresh fields are taken in. In North Borneo on the other hand, the pressing need is to ensure that from the Anglican strongholds in Jesselton and Sandakan the campaign for the Kingdom is carried outwards and onwards. The staff is pitifully small for the tasks committed to it and expansion can scarcely be contemplated without a great accession of strength. For this, among other reasons, it is gratifying that C.M.S. Australia has been able to send reinforcements to help forward the newly-begun work at Tawau. A priest and his wife reached Kuching from Australia at the time of the Centenary celebrations in June 1955.

It cannot be said that even in Sarawak the number of Anglican workers, many of whom are directly supported by the S.P.G., is adequately matched to the opportunity. The diocese of Borneo has, however, extensive work among the Sea and Land Dayaks as, for example, the network of outstations centred on Simanggang and Betong.

One of the most notable features of Church life among the Dayaks is the zeal with which the Faith is propagated by the laity through their daily contacts. This natural and spontaneous growth of the Church may be illustrated by a memorable occasion in the Land Dayak Kampong of Sikuduk on June 17th, 1955. But one must begin at the beginning—with Tai-i, another Kampong. In 1916, in the face of strong opposition, Christian work began at Tai-i on a small scale. By 1941 just over half the village was Christian, but leadership was good during the Japanese Occupation and by 1947 all had joined the fold.

After the war the Cathedral compound at Kuching lay desolate and partly in ruins. For the work of reconstruction bilian was needed—a very tough, locally-grown timber. A heathen village was able to supply it. The villagers of Tai-i undertook to carry it. As the men of Tai-i laboured they told their heathen brothers of the other Kampong about their Christian faith. Some responded. But they felt they could not live as Christians among the superstitions of their native place. So they packed up their goods and chattels, set out to find new land, and there built a new village for themselves, calling it Sikuduk. Fortunately the diocese was able to provide a catechist, Reuben, and eventually his work was reinforced by regular visits, from Kuching, of Canon Peter Howes. During the course of twelve months he gave regular instruction and eventually baptized the whole village. On June 17th the Bishop of Borneo with a little band of visitors and missionaries walked the muddy, hour-long track leading from the bazaar at the 24th mile post, across jungle, field and plantation, to the Kampong of Sikuduk. There, not long after dawn, in the tiny chapel of wood, bamboo and palm leaf, he confirmed all the adults of the village and many of the adolescents. Afterwards they knelt with their visitors, to receive for the first time the Sacrament of the Body and Blood of Christ at the hands of their Bishop. Thus the Church grows among the Dayaks of Sarawak.

It is estimated that there are just over 3,000 Land Dayak Christians out



of a total population of 42,000. Such figures give solid ground for hope and confidence but none whatsoever for complacency.

### *Ordinations*

In conclusion reference should be made to the recent ordinations. Three men were ordained at Singapore on June 5th and nine at Kuching on June 12th, 1955. All twelve were Asian. This significant fact, even more than the thronged services in the two Cathedrals, demonstrates that the Church has taken root in the life of the people. Herein is the strength and the hope for the future, of the two dioceses of Singapore and Borneo. For in the last resort it is the people of Malaya and Borneo themselves who constitute the Church and it is they who must provide its clergy. The House of the Epiphany in Kuching and St. Peter's Hall in Singapore are more than theological schools. In them Asian ordinands are being trained under the spiritual and efficient direction of the Rev. Canon P. H. Howes and of the Rev. Dr. S. Holth respectively. But they are more than schools—they are the unnoticed symbols of a strength and a greatness yet to come. The Church at home in England is privileged to have a share in bringing to birth that greatness.

## AFRICAN UPSURGE

by NEVILLE LANGFORD-SMITH\*

**T**HERE is too much evidence of upheaval in different parts of Africa to-day for the fact to be disputed, but there is much confused thinking about the cause. What is the nature of this upsurge, so strongly charged with emotion, so often violent in expression? Is it just a resurgence of paganism? Is it a kind of turbulent nationalism? Is it confined to Africa alone? These are some of the questions that call for answer in any attempt to assess the significance of such movements in Central and East Africa, with which this article is concerned.

It is of course dangerous to speak loosely of "Africa" as though the continent had some basic homogeneity, and in any case we soon find that our study of contemporary eruptive trends takes us beyond the shores of Africa, at least as far as Israel and Cyprus. It is even more dangerous to base theories on local incidence without due consideration of events elsewhere; a wide perspective, both contemporary and historical, is needed. And judgment must not be influenced by undue emphasis on the horrible or the spectacular; we must attempt to see below these things to the basic elements from which they derive. For this reason, Colin Legum in his book: "Must We Lose Africa?" has done good service by directing attention to Uganda rather than to Kenya.

It is worth considering briefly some of the current theories of the cause of Mau Mau. Perhaps the commonest is—that it is a type of atavistic reversion to savagery, and superficially there is a good deal to

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support this view. It is reasonable to suppose that the unresolved tensions arising from the impact of civilization might cause a violent revulsion of this kind and a passionate nostalgia for the old life that, in retrospect, was so gloriously free. But it is difficult to apply this theory to some other manifestations of savage behaviour—such as Malaya under the Japanese occupation, and the prison camps of Europe. And in Kenya it is unhappily clear that such brutalities have not been entirely confined to one side or race, and while we may with justice point out that brutal and sadistic conduct has been exceptional among Europeans, its occurrence has been frequent enough to be alarming, and too common to be explained on a purely individual basis. Moreover, some of the leaders of Mau Mau have not been “brutal” at all; some, indeed, are still regarded with at least a measure of public respect. The “reversion to savagery” theory is then inadequate even in its purely local application.

There is again the theory that Mau Mau is the result of social oppression; remove the grievances, we are told, and it will die. But just what is meant by social oppression is not easy to define, and who is to name the grievances whose alleviation will bring health and peace? If by oppression is meant white supremacy, that may conceivably be removed; but do you then remove the deep frictions and frustrations which are the inevitable consequences of the impact of a complex industrial life on a simple rural society? And without increased productivity and industry we lose the economic standards on which alleviation of social evils necessarily depends. That there are social wrongs is undeniable, and they cannot but aggravate any deep-seated trouble that exists; we must take account of them and strive for their removal. But these alone do not provide an adequate explanation of the situation we face in Kenya to-day.

Then there are those who claim that all this evil derives from the active propagation of international communism. How else, they argue, can you account for the striking similarities in so many apparently diverse and unconnected occurrences? That some communist techniques and patterns have been followed we may well concede, but that is very different from naming communism as the source of such movements as Mau Mau. Terrorism too is a technique, but it was there long before the world knew of communism, and is a weapon that has been resorted to in varying circumstances down through the ages of history, now on this side, now on that. Those able to speak authoritatively about Mau Mau are convincingly unanimous in their rejection of communism as its cause.

It will be helpful then to attempt to find what may perhaps be elements common to most of the movements we have in mind, and to note their relevance. The first is, I think, their strong emotional content. In Kenya this was remarkable some years before the Mau Mau storm broke; incidents of little importance in themselves quickly became portents, and frequently inspired songs which sometimes moved whole crowds to tears or to a fervour of excitement. It would indeed be interesting to study the place of songs in such movements; experience in Kenya would lead us to expect a similar expression elsewhere, but of that I have no direct evidence. In Uganda it is clear that the sudden removal of the Kabaka was an event that stirred feelings of unexpected depth and intensity. A similar reaction to events has been seen in North Africa and in



Cyprus. Nor is this feeling exclusively on one side; the love of the European settlers for the land of their adoption, and their strong determination not to be pushed out by terrorism or any other means, would appear to be something the insurgents had not reckoned on. Nor, for that matter, had the Governments concerned.

Secondly, there is the prominence of the ideals of freedom and patriotism; the cry is our land, or our country—with the same emotional response, whether it is the use of the soil or the honour and integrity of the national unit that is concerned. This of course is the familiar pattern of what we call "nationalism", and it is by any reckoning one of the most potent forces in the world to-day. It is something that goes much deeper than what we sometimes call "economic facts", or "facts" of any kind as far as that goes. It evokes a degree of sacrifice and endurance that is often irrational and at times little short of fanatical.

A third factor is religion, which is sometimes rather loosely called a reversion to paganism. In Kenya security officers and others have been surprised to discover that many "terrorists" prayed before their actions, and, though we may not go as far as Dr. Leakey, who, in his book: "Defeating Mau Mau", claims that the movement became a religion, it is at least clear that it had a strong religious content. It is also worthy of note that in Cyprus the popular leader of Enosis is the Archbishop, and that in Uganda church attendances were strongly affected by the fortunes of the Kabaka. If then it is true that these movements are marked by religious expression, it is not accurate to limit this to paganism.

May it be that all three factors outlined above are in essence one and the same, and go deeper than emotion into the realm of instinct? For another element would seem to be fear, with a concomitant struggle for self-preservation, for survival. This might well induce violence—and ruthlessness—and a like retaliation. It will be argued that this is far-fetched, that no one's survival has been threatened. But we are dealing with something that is deeper than reason, and in any case it is demonstrable that widespread mistrust, suspicion, and fear have been aroused—and when this happens, who can foretell the consequences?

It would seem to me that history indicates two frequent causes of movements having the characteristics described above—they may be patriotic in origin, or religious. But in this case the religious element is too variable for this alone to supply the explanation we seek, and we are thus left with nationalism. Two objections to this will at once come to mind; first, how can nationalism—which is primarily a good thing—give rise to some of the atrocities that have occurred? Secondly, the explanation is inadequate. To these there is, I think, something to say. In the first place, while love is good, and powerful, hatred—which is its perversion—is evil, but of almost equal power. Perversion is a terrible possibility with nationalism as with any instinctive "drive", and may be brought about by a variety of circumstances, but particularly by frustration; and the frustration that embitters so many Africans—not least because of personal failure—may be unreasonable, but is very real. Moreover, as regards adequacy, perhaps we should begin by asking ourselves how adequate is our understanding of the complex and dynamic nature of the thing we call "nationalism", as though it is a matter of politics.

Dr. Warren has defined nationalism as "the term used to denote the self-conscious assertion by a people of its own individuality in relation to other peoples". There is here a definite projection of the concept of the sovereignty of the human personality, a concept which is not only humanist but Christian. Man, made in the image of God, has the awful responsibility of his own personal independence; man in community is the same. Nothing less than fulfilment of his divine destiny can bring satisfaction, and its pursuit extends him to the utmost. Ultimately, of course, this should bring him to realize his dependence on God, and under God to a sense of the true community of nations; this stands clear-cut as the Christian hope in history. But it is a struggle, and the fact of sin and of the powers of evil make it an obstacle race, and sometimes a maze. In such circumstances the emphasis, with the nation as with the individual, may be on independence rather than fulfilment, and God may be forgotten or ignored. We who in the western world have achieved nationhood in the more leisurely moods of history can so easily fail to understand the tensions of the younger nations of Africa, who are driven to attempt this in a sudden jump, by the urgency of the fear that it may be their last chance.

It is this sense of urgency, sometimes almost of desperation, that constitutes the danger of the situations we face to-day in so many different parts of Africa. In the face of this the complacency and superiority to which British government is prone, and the conservatism which is our defence of our own position, are exasperating and unbearable. It is this same sense of urgency, I suggest, that turns men to prayer and inspires endurance and suffering. It is, after all, an expression of the will to live. Thwarted and frustrated, it turns to violence and destruction; it "goes under" only to erupt in horrible forms. We have in this situation a stark enactment of the profound antithesis of the tenth chapter of St. John: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

Nationalism as we have attempted to consider it in this article is dangerous, but that is very different from saying that it is evil. Different, too, from saying that it is good: like man, of whose communal life it is an inescapable component, it is warped by sin and in need of redemption. Like man it is dynamic, complex, baffling and unpredictable. Like man it can become a tool of the Devil. Like man it can be cleansed and made new through the Cross of Christ. Like man, it cannot permanently be suppressed.

There is no stopping of this swiftly rising tide in Africa; to attempt that is to invite disaster. But because it is a human tide, and because its source and true fulfilment are in God, it is not beyond His control. That it is intensely charged with emotion is evidence of its human nature; that it has a religious content is evidence of its divine possibilities. It is tragically true that, not in Africa alone, it has often meant a resurgence of paganism, a pathway of destruction. It need not mean this. It can mean new hope. It should lead to fulfilment, and that is another way of saying that it should lead to Christ.



# INDIGENIZATION OF CHRISTIAN WORSHIP

By J. R. CHANDRAN\*

(Report of a conference recently organized under the auspices of the East Asian Theological Commission on Worship. *With acknowledgments to the "National Christian Council Review," India, 1955.*)

A CONFERENCE on Worship was held at Vishrantinilayam, Bangalore, in March, 1955, under the Chairmanship of the Right Reverend W. Q. Lash, Bishop of Bombay. The main subject the conference had chosen for discussion was Indigenization of Worship and Church Unity in India.

This was the first conference of its kind held in India. Representatives of most of the major non-Roman churches in India were present. The Moderator of the Church of South India, the Metropolitan of the Mar Thoma Church and Mar Theodosius, a bishop of the Orthodox Syrian Church, were among the participants. The Lutheran and the Methodist Churches had also sent their delegates. The Faculties of six Theological Colleges in India were represented. In addition we had a delegate from the Church of Ceylon. If the Indian Government had been more prompt in the issue of *visas* we would have had a delegate from Burma, too. The Conference was organized under the auspices of the East Asian Theological Commission on Worship, which has been set up by the Faith and Order Commission of the World Council of Churches. The Secretary of the Faith and Order Commission, Dr. J. R. Nelson was present at the Conference.

*The First Asian Theological Commission.* It may be mentioned that this is the first time in the history of the Ecumenical Movement that there has been an Asian Theological Commission. It is certainly quite apt that, in the area of the world rich with many worship traditions, Christian as well as non-Christian, the first Theological Commission to be established by the World Council of Churches should be on Worship. Prior to the appointment of the Theological Commission an Enquiry Group had been set up to make a survey of possibilities of the Theological Commission. In response to a questionnaire sent by the Enquiry Group, papers had been written by groups as well as individuals from Japan, the Philippines, Burma, Ceylon and India. A Conference had been held in Ceylon in April, 1954. The papers written on the subject and the discussions at the Ceylon Conference indicated that one of the most fruitful subjects for study by an Asian Theological Commission on Worship would be Indigenization of Worship. This explains the main theme chosen for the Bangalore Conference.

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The readiness with which Churches sent delegates to the conference and the interest with which delegates to the conference participated in the discussions are proof of the importance of the subject. Even though the question of indigenization of worship had been discussed in India for a long time by enthusiastic individuals and groups, this was the first time when official representatives from churches gathered to give serious thought to the subject. It may be hoped that conferences of this kind will not only help to enrich the understanding and experience of Worship of all the churches, but also promote mutual understanding and fellowship among the churches which are at present divided as much in ways of worship as in doctrines and ecclesiastical institutions.

*Range of Discussion.* The Conference began with brief statements by Dr. J. R. Nelson and the Revd. J. R. Chandran explaining the scope of the work of the Theological Commission on Worship in Asia. That was followed by papers on different aspects of worship.

The Revd. R. C. Das of Benares read a paper emphasizing the urgency of indigenization and suggesting different ways of adopting patterns of Hindu Worship for the expression of Christian worship. He submitted that more than the adoption of external features in worship it was necessary for a Christian to be "soaked in the spirit of the religious literature of the country and its observances". He held that "the whole purpose of indigenous method of worship is to give freedom for full spiritual development and to make religious life easy and natural so that the innate powers of the soul may be brought out and utilized in the service of God and man." Dr. S. Jesudason of Christukula Ashram read a paper on the contribution of the Ashrams to indigenization of worship. He stressed that an indigenous way of worship is the most spontaneous expression of Christian worship.

Then followed three brief statements by the Rev. K. Philipose of the Orthodox Syrian Church, the Metropolitan of the Mar Thoma Church, and the Revd. S. W. Savarimuthu of the Lutheran Church on the attitude of their particular Church traditions to the question of indigenization of worship. This was followed by reports of some experiments at indigenization.

The reports and the discussions that followed showed that already indigenization is going on even where it is not consciously admitted. Translation of the liturgies, the use of Indian music in worship, entering the sanctuary barefooted, these are some aspects of indigenization. In some places deliberate attempts are made to adopt elements from Hindu worship which do not have any distinctively non-Christian theological significance. For example, reference was made to churches built with Hindu or Muslim architecture, prostration during worship, washing the feet before entering the church, and the repetition of words like "Om" and "Shanti".

*Implications of Indigenization.* While recognizing the importance of indigenization, the conference felt the need for a clear understanding of the meaning of indigenization and of the determinative elements of Christian Worship without which worship will cease to be fully Christian. An attempt was made to answer certain basic questions. What is Christian worship? What are the irreducible elements in Christian worship? Is



is possible to use in Christian worship non-Christian prayers which do not have any distinctively non-Christian ideas? Is it possible to speak of the purpose of indigenization as though it is a means to an end? How far should indigenization be considered as a means to make Christian worship appeal to non-Christians? How far should it be regarded as a spontaneous expression of our devotion to God? The following is a summary of the general trend of the discussion.

Indigenization of the Christian way of life, in every country to which the Gospel comes, is a natural corollary of the doctrine of the Incarnation, according to which God not only became man, but expressed that manhood in the terms of the time and place in which He lived. His birth into a Jewish home placed Him into a context in the history of God's chosen people, and from His death, resurrection and ascension, and the outpouring of the Holy Spirit, came the New Israel, God's chosen people into whom are called people of all nations to which the Gospel comes.

Indigenization is, therefore, a process by which the Life of Christ expresses itself in the members of His Body, in the several regional churches. The Church develops in the context of the history of the country in which it is, and since the revelation of God in Christ is the eternal truth for man, should also be the means of the true integration of the cultural development of each country, and thus lead the lives of the nations and the kingdoms of this world into the Kingdom of our Lord.

*The Incidence of Non-Indian Traditions.* In India, the historic context has shown frequent eruptions from beyond the borders of the country. Some of these have had a direct effect upon the religious life, because the bringing of the Gospel was a part of the eruption. The oldest part of Indian Christendom still bears the stamp on its life and worship of the Syrian tradition from which it came. The fruit of the later missionary work each bears the stamp of the tradition of the Christian way of life in the countries from which the missionaries come. The inevitable imposition of these upon their early converts has both hindered the development of the indigenization of the Christian way of life in India, and has caused different sections of Indian Christendom to grow up with different social and cultural patterns. Indigenization can provide a context in which prejudices for foreign traditions no longer hinder a growing unity.

None the less, from the earliest days of each phase of the coming of the Gospel the natural cultural background has been so strong that indigenization has been an inevitable process wherever the life of Christ is strong in a people. The present task is to encourage this process by becoming conscious of it, removing hindrances to it, and deliberately assisting forces which further it, in order that the offences of man may cease to obscure the offence of God.

It is easy to see that a vivid understanding of the missionary purpose of the Church is a vital factor in this consciousness of the process of indigenization. Without it, a Christian group becomes self-contained and self-regarding and tends to cling to inherited forms which mark it off from neighbouring groups, and even give the sense of security of a surrounding wall, as a boundary recognized and accepted by non-Christian neighbours. A vivid understanding of the missionary purpose of the Church, on the other hand, awakens the Christian Indian to his

place in the historic context of the culture of his countrymen, and so arouses a consciousness of the indigenization of the Christian way of life in that context and the possibilities of its further enrichment.

*The Common Inheritance.* At the same time, the Christian everywhere is heir to a universal heritage, and has a duty to hand on that heritage unimpaired. God was made Man, though Jesus was a Jew. The common heritage must be guarded, even if there comes inevitably with it the sword and the stumbling block which our Lord came to bring by His revelation of what God is like, and what man should be like. It is in the vesture of the Incarnate Son of God, in His Body, the Church and not in the Body itself, that the culture of each country should show itself.

In the Indigenization of Worship, it must be clearly understood that the common universal inheritance must be assured in liturgical forms. Of these, the greatest and the most universal are those surrounding the Lord's Supper. Much has come down from early Christian times, which was inherited from the Jewish tradition of the first disciples. In the Liturgy of the Lord's Supper, it is agreed that a full form should include Readings from the Scriptures, Discourse upon the Scriptures, Spiritual Songs, Prayers, and Sacramental acts.

With the Syrian churches of South Malabar, the Eastern character of the tradition inherited from outside has made it easily assimilable by Indians, and by the length of time of the use of forms, some of them may be taken now to be part of the culture of the country. But here, also, as to a far greater extent elsewhere, there is need for adaptation of forms, if they are truly to express the aspirations towards God of modern Indians, and in architecture and art, as well as in music, the culture of the country may well express itself. It must also be borne in mind that liturgical developments and adaptations of forms of worship to indigenous patterns of culture must be relevant and meaningful to the people who use these forms.

In the deliberate preparation of Liturgical forms by such bodies as Liturgical Committees, appointed by churches, the common universal heritage should be assured by faithfulness to scripture and respect for the several traditions through which it has come down, and the indigenous expression should take place by keeping in mind the variety of the actual worshippers who will use the forms rather than by any attempt to make experiments in the study.

Meanwhile, many indigenous forms have grown up, both as adjustments to traditional forms for sacramental service, and services traditional on certain occasions, and many other services devised to meet the various needs of Christian people as well as the special needs of Ashrams and similar groups. Music, architecture and art have conditioned and enriched worship in many places, but have still to be given conscious attention in the ordering of worship in the Church.

*Future Plans.* The conference felt that much further study is to be undertaken by the churches on the subject and to this end a continuation Committee was set up with the following terms of reference:

- (i) To make a survey of indigenous forms already in use.
- (ii) To initiate regional or linguistic conferences on the subject.



- (iii) To carry forward the discussion on the meaning of the principle of indigenization.
- (iv) To consult with the churches in India about the methods of adapting worship to present conditions.
- (v) To call all-India conferences from time to time.

Some thought was given at the conference to the question of inter-church co-operation in the study of worship and it was suggested that the churches in India should be asked to appoint individuals or groups who may become the organs of conversation among churches on the subject of worship. It is hoped that not only those churches which are associated with the World Council of Churches, but other churches in India also will respond to this request, and that through a process of study and mutual consultation the worship of the churches will be greatly enriched, and the churches drawn closer together for the discovery and manifestation of the Unity for which our Lord prayed.

## RECENT PUBLICATIONS

One of the most important of the activities of the World Council of Churches, is its "Division of Studies" created by the Evanston Assembly in order to provide unity in the Council's manifold study activities in many parts of the world. The Division is in four departments: on Faith and Order, Evangelism, Church and Society, and Missionary Studies. The Division sponsors a new *Bulletin*, to be issued twice yearly, in March and October, which will report the work of the Division and present short summaries of the general situation and status of ecumenical study in various areas of interest.

The first number indicates some of the matters of major importance for ecumenical study during the next few years and contains useful book lists on these subjects.

*Bulletin* is available through the British Council of Churches, 10 Eaton Gate, London, S.W.1., at an annual subscription of 3s. 6d.

A recent publication of the Religious Book Club is *The Gospel of Victory*, by Canon M. A. C. Warren (S.C.M. Press, 7s. 6d.). In this study of St. Paul's Epistle to the Galatians, and particularly of four key texts, Canon Warren not only brings to life the missionary situation in which the Epistle was written and to which it was addressed, but also shows the challenge of the Epistle to the Church to-day, facing internal tensions and problems in its missionary situation remarkably similar to those of the Early Church.

Recent U.N.E.S.C.O. publications in the series of *Education Abstracts* (1s. each), include *The Community School: Its Significance for Fundamental Education Programmes*, and *The Primary School Curriculum*. The U.N.E.S.C.O. Education Clearing House has also issued *Experiments in Fundamental Education in French African Territory* (3s.).

The development and the success of mass-literacy campaigns have been of great interest to missionary supporters in this country, but have aroused no little concern about the provision of suitable reading matter for the newly-literate. All this gives added interest to the U.N.E.S.C.O. Report, *The Development of Public Libraries in Africa*, obtainable at 9s. 6d. from H.M. Stationery Office. This is a detailed review of the problems involved in organizing Public Library services in Africa and providing suitable Public Library materials for Africans. Its contents include some interesting analyses of what the African actually reads and his purpose in reading. One Nigerian contributor insists that "the African does not read to kill time, or for the mere pleasure of reading. He reads for a purpose. The newly-literate African reads to become a better citizen, or to play his part in the community, and to read and write his personal letters, thus keeping his secrets to himself. He reads to avoid being cheated by his literate brother and by the community." The Report indicates how pressing is the demand for library workers—one more of the new opportunities for the Church to maintain her service and her influence upon the life of the community through competent and committed Christian personnel.

### INTERNATIONAL SUMMER COURSES FOR THE CLERGY AT ST. AUGUSTINE'S COLLEGE, CANTERBURY

During the summer of 1955 some sixty clergy attended one or more of the summer courses at St. Augustine's. They included representatives of many different countries—Australia, Canada, England, Gold Coast, India, Ireland, Japan, New Zealand, Nigeria, Uganda, United States, Wales and the West Indies, but they discovered a real unity in the fellowship of the Central College. "When we began," wrote one participant, "we were all a little suspicious of each other's traditions. Now we are a united family." Two American priests described their stay as "A wonderful source of inspiration and information."

Similar courses will be held again in 1956. The lectures at the first session (July 9-21st) will be by Dean F. C. Syngé (George, South Africa), Canon T. R. Milford (Lincoln) and the Rev. G. F. S. Gray (Fellow of the College).

The second session (July 23-August 4th) will be concerned with CHRISTIAN EDUCATION, with lectures by Dr. F. H. Hilliard (University of London) and the Rev. D. R. Hunter (Secretary of the Department of Education of the American Church) and corporate Bible Study conducted by the Rev. J. C. Fenton (Vicar of Wentworth, Yorks).

The subject of the third session (August 6-18th) will be THE COMMUNICATION OF THE GOSPEL. The lecturers will be Canon C. K. Sansbury (Warden of the College), Canon T. O. Wedel (Warden of the College of Preachers, Washington), and the Rev. W. R. Coleman (London, Ontario).

Full details may be had from:—THE SECRETARY OF THE SUMMER COURSES. ST. AUGUSTINE'S COLLEGE, CANTERBURY, KENT.





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